

REFINED DROP OF IMMORTALITY: A LONGEVITY MANDALA PRACTICE
OF ĀRYA TĀRĀ, THE WISH-GRANTING CAKRA

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In an agreeable place like a hillock blooming with groves of purple aster, one should assemble whatever offering materials one can before a sacred physical representation of the deity. Having gathered together a crystal vase filled with nectar, a crystal mala, purple aster, a mandala and so forth, practice as follows.

NAMO SANG GYÉ CHÖ TSOK KÜN NGÖ CHOM DEN MAR / DAK DRO KYAP CHI JANG CHUP
SEM KYÉ DO 3x

NAMO! In the Transcendent Conqueress, embodiment of all the buddhas, Dharma and *sangha*, wayfaring beings and I take refuge and generate the mind of awakening. 3x

The tormas should be cleansed with: OM ĀḤ BĪGHNAN TA KRITTA HŪṂ PHAṬ and refined with: OM SVABHĀVA ŚUDDHA SARVA DHARMA SVABHĀVA ŚUDDHŌ HAṂ.

RIN CHEN NÖ DU TOR MA DÖ YÖN TRIN / CHOK KYONG NÉ ZHI LEN CHAK JUNG POR NGO /
NÖ SEM PONG LA PHEN DÉ DRUP PAR RIK / BHU TA GACCHA

In a jeweled vessel appears the *torma*, like cumulus clouds of desirables. I turn it over to you guardians of the directions, domestic and local gods and harmful spirits who are karmic creditors. Abandoning harmful intent, it is fitting that you accomplish beings' benefit and happiness! BHUTA GACCHA!

RANG NYI PHAK MAR SAL WÉ THUK KÉ Ö / CHOK CHUR TRÖ PÉ SUNG KHOR ZHOM MÉ
GYUR / VAJRA RAKṢA RAKṢA

I manifest as the Exalted Lady. The radiance from my heart shines forth throughout the ten directions, becoming an invincible protection sphere.
VAJRA RAKṢA RAKṢA!

HLAR YANG Ö KAR CHOK CHÜ ZHING DU TRÖ / CHOM DEN DÉ MA GYAL SÉ CHEN DRANG GYUR
Again, white light radiates to the buddhafiels of the ten directions, in-
viting the Transcendent Conqueress, buddhas and bodhisattvas.

GÜ PÉ CHAK TSAL CHI NANG SANG CHÖ BÜL / DIK SHAK GÉ WAR YI RANG DRO DÖN KÜL /
TAK ZHUK GÉ KÜN JANG CHUP CHEN POR NGO

With reverence, I prostrate and make outer, inner and secret offerings. I
confess misdeeds and rejoice in virtue. I exhort the buddhas to act for beings'
welfare and to remain always. All virtue I dedicate for great awakening.

TSOK ZHING RANG THIM DRO KÜN DÉ DEN ZHING / DUK NGAL KÜN DRAL RI MÉ TANG
NYOM SHOK / TONG PÉ NGANG LÉ NÉ YÜL OK MIN ZHING

The field of accumulation dissolves into me. May all wayfarers have
happiness, freedom from all suffering and impartial equanimity. From the
state of emptiness appears the sacred place, the realm of Akaniṣṭha.

PHO DRANG GYEN KÖ TSÉ DÉ RIN CHEN GYI / JÖN PA UTPAL NOR BU TRENG WÉ DZÉ / DÉ
Ü RIN CHEN TRI ZANG PÉ DÉ Ü

Therein is an immeasurable ornamented palace and a precious woodland
with trees adorned by strands of jewels and *utpalas*. In its center is an
excellent jeweled throne with lotus and moon, in the center of which
stands a TĀM syllable.

TĀM YIK Ö TRÖ DÖN NYI JÉ YONG GYUR / RANG NYI YI ZHIN KHOR LO KAR SAL DZÉ /
CHAK YÉ CHOK JIN YÖN PÉ PÉ KAR DZIN

Light radiates therefrom, accomplishing the two purposes. Through the
transformation of the TĀM, I appear as the beautiful, brilliant white Wish-
Granting Cakra. My right hand is in the gesture of supreme generosity.
The left holds a white lotus.

ZHAP ZUNG KYIL TRUNG TSEN PÉ Ö NGA BAR / RIN CHEN GYEN GYÉ DAR GYI CHÉ NGÉ
GYEN / CHI WOR Ö PAK NÉ SUM OM ĀḤ HŪṂ

With legs in lotus posture, I am endowed with the major and minor marks and radiate rainbow-colored lights. I am adorned by the eight jeweled ornaments and the five silken garments. At my crown is Amitābha and in my three places, the syllables OM ĀḤ HŪṂ.

THUK Ü TĀM YIK KAR LÉ Ö TRÖ PÉ / OK MIN NÉ NÉ GOM DRA WANG HLAR CHÉ / CHEN
DRANG NYI MÉ WANG KUR GYÉ TAP GYUR

Light radiates from the white TĀM syllable at my heart center, inviting a goddess resembling myself and the empowerment deities from the realm of Akaniṣṭha. They bestow non-dual empowerment, marking me with the seal of the lord of the family.

JA HŪṂ VAM HOḤ / ABHIṢEKATE SAMAYA ŚRĪYE HŪṂ

OM VAJRA ARGHAṂ / PĀDAṂ / PUṢPE / DHŪPE / ĀLOKE / GANDHE / NAIWEDYE / ŚABDA
PRATĪCCHA SVĀHĀ

HLA DANG HLA MIN CHÖ PEN GYI / ZHAP KYI PEMO LA TŪ DÉ / PHONG PA KÜN LÉ DRÖL
DZÉ MA / DRÖL MA YUM LA CHAK TSAL TÖ

Praise with: With their very crowns, gods and demi-gods pay homage at your lotus feet. Homage and praise to Mother Tārā, lady who liberates from every impoverishment!

CHOM DEN DÉ MÉ THUK Ü KHOR LO KAR / TÉ WAR TĀM DANG YÉ YÖN OM HÉ BAR / RANG
NGAM DRUP JÉ MING DANG TSÉ NGAḲ THAR

In the heart center of the Transcendent Conqueress is a white wheel. At its hub is a TĀM with OM and HĀ syllables on the right and left. The TĀM is surrounded by my name or the names of those for whom I am practicing and by the longevity mantra.

TSIB GYÉ YÉ KOR DÜN NÉ DRU GYÉ KAR / Ö KYI KHOR DÉ TEN YÖ JIN NÜ TOP / DÜ THIM
TSÉ WANG RIK DZIN CHOK THOP GYUR

In the wheel's eight spokes are the eight white syllables, beginning with the TĀ in front and revolving clockwise. Their light gathers and absorbs the splendor and power of everything animate and inanimate in samsara and nirvana. Thus, I attain the supreme state of a knowledge holder with mastery of life.

KHOR LÖ CHI RIM MU KHYÜ SUM LA YANG / SAL JÉ YÉ YÖN CHI MAR YÉ DHAR YÉ / KOR
LÉ Ö ZER KAR SER MAR THING JANG

In the three successive outer rings of the wheel the vowels circle clockwise, the consonants circle anti-clockwise and the YE DHARMĀ syllables circle clockwise in the outermost ring. As they revolve, rays of white, yellow, red, blue, green and violet

CHIN KHA DRUK TRÖ LÜ GANG CHIR TRÖ GUR / BAR TSAM UTPAL SAR DU KHA JÉ WÉ / Ö
KYI LÉ ZHI TSÉ PAL TOP KYÉ GYUR

light radiate, filling the body and emanating outward in concentric spheres of light. In the intermediate spaces between each sphere are newly blossomed *utpalas*, whose brilliance gives rise to vitality, glory, strength and the four activities.

*Holding the mala between the hands, recite both: OM VASUMATĪ ŚRĪYE SVĀHĀ and OM
VAJRA AH CHANDRAYE SVĀHĀ seven times, then blow [on the mala].*

OM TĀRE TUTTĀRE TURE MAMA ĀYUR JÑĀNA PUṢṬIM KURU SVĀHĀ. *Thus recite.*

TONG LÉ RIN CHEN NÖ DU TOR MA NI / DÖ YÖN NGA DEN CHOM DEN DÉ MAR BÜL

Appearing in a jeweled vessel arisen from emptiness, a *torma* endowed with the five desirables is offered to the Transcendent Conqueress.

PAL DEN LA MÉ KU TSÉ GYAL TEN GYÉ / DÉ THÜ JIN DAK DRO KÜN TSÉ PEL DZÖ

Thus, the lives of the glorious gurus and the victors' teachings flourish, and, as a result, the vitality of patrons and all wayfaring beings is increased.
Thus offer and present the tormas.

DÜN GYI MAṄḌAL PHÜN TSOK KÖ PÉ ZHING / TA NA DUK Ü U DUM BAR WÉ TENG

Visualizing the mandala of the facing generation: The mandala before me is a perfectly arrayed buddhafiield, lovely to behold. Upon a brilliantly radiant *udumwara* flower in its center

CHOM DEN DÉ MA TSEN PÉ ZI JI BAR / ZHAL CHIK CHEN DÜN CHAK YÉ CHÖ JIN DANG /
YÖN PÉ UTPAL DAR DANG RIN CHEN GYEN

is the Transcendent Conqueress, whose major and minor marks blaze with splendor. She has one face and seven eyes. Her right hand is in the gesture of generosity; the left holds an *utpala*. She is adorned with silken garments and jewels.

CHI WOR Ö PAK NÉ SUM OM̐ ĀḤ HŪṂ̐ / THUK Ü TĀM LÉ Ö TRÖ OK MIN NÉ / GOM DRA
CHEN DRANG NYI MÉ THIM PAR GYUR

At her crown is Amitābha and in the three places, the syllables OM̐ ĀḤ HŪṂ̐. Light radiates from the TĀM at her heart center. Thus, a goddess resembling herself is invited from Akaniṣṭha and is inseparably absorbed.

OM̐ CHOM DEN DÉ MA GYAL WA SÉ / MI CHÉ DÉ TOP CHEN DRANG NA / TSÉ CHEN THUK
JÉ GONG LA SHEK / OM̐ ĀRYA TĀ RE VAJRA SA MA YA JA TIṢṬHA LHAN

OM̐. When I invite you with the force of undivided faith, Transcendent Conqueress, buddhas and bodhisattvas, please come, regarding me with great love and compassion! OM̐ ĀRYA TĀRE VAJRA SAMAYA JA TIṢṬHA LHAN.

OM̐ NGÖ JOR YI TRÜL CHÖ PÉ DZÉ / CHI NANG SANG WA DÉ KHO NA / CHÖ YÖN ZHAP SIL
MÉN TOK PÖ

Making offerings: OM̐. Real and visualized offering substances, outer, inner,

secret and suchness, the five types of desirables—water for drink and ablution, flowers, incense,

MAR MÉ DRI CHAP ZHAL ZÉ RÖL / DÖ YÖN NAM NGA GYAL SI TAK / HLA MI PAL JOR KÜN
ZANG GI / CHÖ TRIN GYAM TSO PHAK TSOK CHÖ

oil lamps, fragrant water, food and music, the royal attributes, the auspicious emblems, the wealth and glory of gods and men—all these I offer as oceans of Samantabhadra’s offering clouds to the noble assembly.

OM ĀRYA TĀRE SAPARIWĀRA ARGHAM / PĀDAM / PUṢPE / DHŪPE / ĀLOKE / GANDHE /
NAIWEDYE / ŚABDA PRATĪCCHA SVĀHĀ // RŪPA / ŚABDA / GANDHE / RASA /
SPARŚANAM RATNA MANGALA PŪJA HOḤ

RI RAP LING ZHI LING TREN KHOR YUK CHÉ / HLA NÉ TONG SUM MI JÉ NAM NANG GYEN /
DAK PÖ ZUNG DANG MAB ZUNG NGÖ PO KÜN / DAK LÖ LANG TÉ CHOM DEN DÉ MAR BÜL /
RATNA MAṄḌALA PŪ DZA ME GHA LA AH HŪṂ

The mandala offering: Mentally appropriating Mount Meru, the four continents and subcontinents with the enclosure, the divine abodes, the enduring three thousand worlds adorned by Vairochana and all things owned and not owned, I offer them to the Transcendent Conqueress. RATNA MAṄḌALA PŪJA MEGHALA AH HŪṂ.

SA ZHI PÖ CHŪ JUK SHING MEN TOK TRAM / RI RAP LING ZHI NYI DÉ GYEN PA DI / SANG
GYÉ ZHING LA MIK TÉ PHŪL WA YI / DRO KÜN NAM DAK ZHING DU CHÖ PAR SHOK

Offering this fragrance-daubed and flower-strewn ground adorned by Meru, sun, moon and four continents and visualized as a pure buddha-field, may all wayfarers enjoy completely pure fields! *Thus offer.*

JEB TSÜN PHAK MA DRÖL MA DANG / CHOK CHU DŪ SUM ZHUK PA YI / GYAL WA SÉ CHÉ
THAM CHÉ LA / KÜN NÉ DANG WÉ CHAK TSAL LO

To Noble Lady Ārya Tārā and all the buddhas and bodhisattvas who abide in the ten directions and three times, I pay homage with complete sincerity.

MÉN TOK DUK PÖ MAR MÉ DRI / ZHAL ZÉ RÖL MO LA SOK PA / NGÖ JOR YI KYI TRÜL NÉ
BÜL / PHAK MÉ TSOK KYI ZHÉ SU SÖL

Manifesting real and visualized flowers, incense, oil lamps, fragrance, food, music and so forth, I make offering. Please accept them, assembly of the Exalted Lady!

THOK MA MÉ NÉ TAN DÉ BAR / MI GÉ CHU DANG TSAM MÉ NGA / SEM NI NYÖN MONG
WANG GYUR PÉ / DIK PA THAM CHÉ SHAK PAR GYI

I confess the ten nonvirtues, the five acts without interval and all the harmful deeds of the mind controlled by delusion from beginningless time until now.

NYEN THÖ RANG GYAL JANG CHUP SEM / SO SÖ KYÉ WO LA SOK PÉ / DÜ SUM GÉ WA CHI
SAK PÉ / SÖ NAM LA NI DAK YI RANG

I rejoice in the merit of whatever virtue has been accumulated in the three times by the hearers, self-made victors, bodhisattvas, ordinary beings and the like.

SEM CHEN NAM KYI SAM PA DANG / LO YI JÉ DRAK JI TA WAR / CHÉ CHUNG THÜN MONG
THEK PA YI / CHÖ KYI KHOR LO KOR DU SÖL

Please turn the Dharma wheel of *yānas*—the great, the smaller and the common—according to specific ways of sentient ones' reasoning and intentions.

KHOR WA JI SI MA TONG BAR / NYA NGEN MIN DA THUK JÉ YI / DUK NGAL GYAM TSOR
JING WA YI / SEM CHEN NAM LA ZIK SU SÖL

Until samsara becomes void, please do not pass into nirvana, but regard with compassion sentient ones swallowed up in the ocean of suffering.

DAK GI SÖ NAM CHI SAK PA / THAM CHÉ JANG CHUP GYUR GYUR NÉ / RING POR MI THOK
DRO WA YI / DREN PÉ PAL DU DAK GYUR CHIK

As all the merit I have accumulated is the cause of awakening, may I become before long a magnificent guide of wayfaring beings!

*Purifying and refining the tormas is as follows. Purify with: OM AH BĪGHNAN TA KRITTA HŪM̐
PHAT̐. Refine with: OM SVABHĀVA ŚUDDHA SARVA DHARMA SVABHĀVA ŚUDDHŌ HAM̐.*

RIN CHEN NÖ DU TOR MA DŪ TSI CHŪ / PHAK MAR BŪL LO PAL JOR GYÉ DZÉ SÖL

In a jeweled vessel is the *torma*, the refined essence of nectar. I offer it to the Exalted Lady. Please cause wealth and glory to increase!

OM JEB TSÜN MA PHAK MA DRÖL MA LA CHAK TSAL LO

Praising Ārya Tārā with Twenty-one Verses of Homage: OM. Homage to the Venerable Ārya Tārā.

**CHAK TSAL DRÖL MA NYUR MA PA MO / CHEN NI KÉ CHIK LOK DANG DRA MA / JIK TEN
SUM GÖN CHU KYÉ ZHAL GYI / GÉ SAR JÉ WA LÉ NI JUNG MA**

Homage to you, Tārā, the swift heroine, whose eyes are like an instant flash of lightning, whose water-born face arises from the blooming lotus of [Avalokiteśvara], protector of the three worlds.

**CHAK TSAL TÖN KÉ DA WA KÜN TU / GANG WA GYA NI TSEK PÉ ZHAL MA / KAR MA TONG
TRAK TSOK PA NAM KYI / RAP TU CHÉ WÉ Ö RAP BAR MA**

Homage to you, Tārā, whose face is like one hundred full autumn moons gathered together, blazing with the expanding light of a thousand stars assembled.

**CHAK TSAL SER NGO CHU NÉ KYÉ KYI / PÉ MÉ CHAK NI NAM PAR GYEN MA / JIN PA TSÖN
DRŪ KA THUP ZHI WA / ZÖ PA SAM TEN CHÖ YÜL NYI MA**

Homage to you, Tārā, born from a golden-blue lotus, whose hands are beautifully adorned with lotus flowers; you who are the embodiment of giving, joyous effort, asceticism, pacification, patience, concentration and all objects of practice.

CHAK TSAL DÉB ZHIN SHEK PÉ TSUK TOR / THA YÉ NAM PAR GYAL WAR CHÖ MA / MA LÜ
PHA RÖL CHIN PA THOP PÉ / GYAL WÉ SÉ KYI SHIN TU TEN MA

Homage to you, Tārā, the crown pinnacle of those thus gone, whose deeds overcome infinite evils, who has attained transcendent perfections without exception and upon whom the sons of the Victorious Ones rely.

CHAK TSAL TUTTĀ RA HŪM̃ YI GÉ / DÖ DANG CHOK DANG NAM KHA GANG MA / JIK TEN
DŪN PO ZHAP KYI NEN TÉ / LÜ PA MÉ PAR GUK PAR NÜ MA

Homage to you, Tārā, who with the letters TUTTĀRA and HŪM̃ fill the [realms of] desire, direction and space; whose feet trample on the seven worlds; and who are able to draw all beings to you.

CHAK TSAL GYA JIN MÉ HLA TSANG PA / LUNG HLA NA TSOK WANG CHUK CHÖ MA / JUNG
PO RO LANG DRI ZA NAM DANG / NÖ JIN TSOK KYI DŪN NÉ TÖ MA

Homage to you, Tārā, venerated by Indra, Agni, Brahma, Vayu and Ísvara, and praised by the assembly of spirits, raised corpses, *gandharvas* and all *yakṣas*.

CHAK TSAL TRÉ CHÉ JA DANG PHÉ KYI / PHA RÖL TRÜL KHOR RAP TU JOM MA / YÉ KUM
YÖN KYANG ZHAP KYI NEN TÉ / MÉ BAR TRUK PA SHIN TU BAR MA

Homage to you, Tārā, whose TRAT and PHAṬ destroy entirely the magical wheels of others. With your right leg bent and left outstretched and pressing, you burn intensely within a whirl of fire.

CHAK TSAL TU RÉ JIK PA CHEN MÖ / DÜ KYI PA WO NAM PAR JOM MA / CHU KYÉ ZHAL NI
TRO NYER DEN DZÉ / DRA WO THAM CHÉ MA LÜ SÖ MA

Homage to you, Tārā, the great fearful one, whose letter TURE destroys the mighty demons completely; who with a wrathful expression on your water-born face, slay all enemies without an exception.

CHAK TSAL KÖN CHOK SUM TSÖN CHAK GYÉ / SOR MÖ THUK KAR NAM PAR GYEN MA /
MA LÜ CHOK KYI KHOR LÖ GYEN PÉ / RANG GI Ö KYI TSOK NAM TRUK MA

Homage to you, Tārā, whose fingers adorn your heart with the gesture of the sublime precious three; adorned with a wheel striking all directions without exception with the totality of your own rays of light.

CHAK TSAL RAP TU GA WÉ JI PÉ / U GYEN Ö KYI TRENG WÉ PEL MA / ZHÉ PA RAP ZHÉ
TUTTĀ RA YI / DÜ DANG JIK TEN WANG DU DZÉ MA

Homage to you, Tārā, whose radiant crown ornament, joyful and magnificent, extends a garland of light; and who, by your laughter of TUTTĀRA, conquer the demons and all of the worlds.

CHAK TSAL SA ZHI KYONG WÉ TSOK NAM / THAM CHÉ GUK PAR NÜ MA NYI MA / TRO
NYER YO WÉ YI GÉ HŪŃ GI / PHONG PA THAM CHÉ NAM PAR DRÖL MA

Homage to you, Tārā, who are able to invoke the entire assembly of local protectors; whose wrathful expression fiercely shakes, rescuing the impoverished through the letter HŪŃ.

CHAK TSAL DA WÉ DUM BŪ U GYEN / GYEN PA THAM CHÉ SHIN TU BAR MA / RAL PÉ TRÖ
NA Ö PAK MÉ LÉ / TAK PAR SHIN TU Ö NI DZÉ MA

Homage to you, Tārā, whose crown is adorned with the crescent moon; wearing ornaments exceedingly bright. From your hair knot the Buddha Amitābha radiates eternally with great beams of light.

CHAK TSAL KAL PÉ THA MÉ MÉ TAR / BAR WÉ TRENG WÉ Ü NA NÉ MA / YÉ KYANG YÖN
KUM KÜN NÉ KOR GA / DRA YI PUNG NI NAM PAR JOM MA

Homage to you, Tārā, who dwell within a blazing garland that resembles the fire at the end of this world age; surrounded by joy, you sit with your right leg extended and left withdrawn, completely destroying all the masses of enemies.

CHAK TSAL SA ZHI NGÖ LA CHAK GI / THIL GYI NÜN CHING ZHAP KYI DUNG MA / TRO
NYER CHEN DZÉ YI GÉ HŪŃ GI / RIM PA DŪN PO NAM NI GEM MA

Homage to you, Tārā, with hand on the ground by your side, pressing your heel and stamping your foot on the earth; with a wrathful glance from your eyes you subdue all seven levels through the syllable HŪŃ.

CHAK TSAL DÉ MA GÉ MA ZHI MA / NYA NGEN DÉ ZHI CHÖ YŪL NYI MA / SVĀ HĀ OM
DANG YANG DAK DEN PÉ / DIK PA CHEN PO JOM PA NYI MA

Homage to you, Tārā, O happy, virtuous and peaceful one, the very object of practice, passed beyond sorrow. You are perfectly endowed with svĀHĀ and OM, overcoming completely all the great evils.

CHAK TSAL KŪN NÉ KOR RAP GA WÉ / DRA YI LŪ NI RAP TU GEM MA / YI GÉ CHU PÉ NGAK
NI KÖ PÉ / RIK PA HŪŃ LÉ DRÖL MA NYI MA

Homage to you, Tārā, surrounded by the joyous ones. You completely subdue the bodies of all enemies. Your speech is adorned with the ten syllables and you rescue all through the knowledge-letter HŪŃ.

CHAK TSAL TU RÉ ZHAP NI DAP PE / HŪŃ GI NAM PÉ SA BÖN NYI MA / RI RAB MAN DHĀ
RA DANG BIK JÉ / JIK TEN SUM NAM YO WA NYI MA

Homage to you, Tārā, stamping your feet and proclaiming ture. Your seed syllable itself in the aspect of HŪŃ causes Meru, Mandhāra and the Vindhya mountains and all the three worlds to tremble and shake.

CHAK TSAL HLA YI TSO YI NAM PÉ / RI DAK TAK CHEN CHAK NA NAM MA / TĀ RA NYI JÖ
PHAT KYI YI GÉ / DUK NAM MA LŪ PAR NI SEL MA

Homage to you, Tārā, who hold in your hand the hare-marked moon like the celestial ocean. By uttering TĀRĀ twice and the letter PHAT, you dispel all poisons without an exception.

CHAK TSAL HLA YI TSOK NAM GYAL PO / HLA DANG MI AM CHI YI TEN MA / KÜN NÉ GO
CHA GA WÉ JI KYI / TSÖ DANG MI LAM NGEN PA SEL MA

Homage to you, Tārā, upon whom the kings of the assembled gods, the gods themselves and all *kinnaras* rely; whose magnificent armor gives joy to all; you who dispel all disputes and bad dreams.

CHAK TSAL NYI MA DA WA GYÉ PÉ / CHEN NYI PO LA Ö RAP SAL MA / HA RA NYI JÖ TUTTĀ
RA YI / SHIN TU DRAK PÖ RIM NÉ SEL MA

Homage to you, Tārā, whose two eyes—the sun and moon—radiate an excellent illuminating light. By uttering HARA twice and TUTTĀRA, you dispel all violent epidemic disease.

CHAK TSAL DÉ NYI SUM NAM KÖ PÉ / ZHI WÉ THU DANG YANG DAK DEN MA / DÖN DANG
RO LANG NÖ JIN TSOK NAM / JOM PA TU RÉ RAP CHOK NYI MA

Homage to you, Tārā, adorned by the three suchnesses, perfectly endowed with the power of serenity. You who destroy the host of evil spirits, raised corpses and *yakṣas*, O TURE, most excellent and sublime!

TSA WÉ NGAK KYI TÖ PA DI DANG / CHAK TSAL WA NI NYI SHU TSA CHIK

Thus concludes this praise of the root mantra and the offering of the twenty-one homages.

PHAK DRÖL THUK JÉ DAK DRO DRIP NYI JANG / TSOK NYI DZOK TÉ KYÉ KÜN JIK GYÉ CHÜ
Ārya Tārā, through your compassion, the two obscurations of wayfaring beings and myself are cleansed and the two accumulations are perfected. In all lifetimes, the eight or [six]teen perils' discord

MIM THÜN ZHI TÉ DRUP SÖ CHÖ JOR GYÉ / DRO KÜN JIK DRÖL KHYÖ ZHIN SANG GYÉ SHOK
is pacified and practice, merit, spiritual teachings and wealth increase. May all wayfarers be freed from peril and attain awakening like yours!

PHAK MÉ THUK KAR TĀM KAR NGAK TRENG KHOR / Ö TRÖ DÖN JÉ TSÉ PAL GYÉ PAR GYUR
When reciting the mantra: In the heart of the Exalted Lady is a white TĀM surrounded by the mantra garland. It radiates light that accomplishes the two objectives and enriches vitality and glory.

OM TĀRE TUTTĀRE TURE MAMA ĀYUR JÑĀNA PUṆYE PUṢṬĪM KURU SVĀHĀ. *Thus recite.*

MA KYÉ WA MÉ PÉ CHÖ YING NA / YUM JEB TSÜN HLA MO DRÖL MA ZHUK / DÉ SEM CHEN
KÜN LA DÉ TER MA / DAK JIK PA KÜN LÉ KYAP TU SÖL

Supplication to the Seven Aspects of Protectress Tārā: Noble Lady, Mother-Goddess Tārā, you dwell within the mother, the unborn dharmasphere. Giver of ease to all sentient ones, please protect me from all peril!

RANG CHÖ KU YIN PAR MA SHÉ PAR / SEM NYÖN MONG WANG DU GYUR PA YI / MA KHOR
WAR KHYAM PÉ SEM CHEN LA / YUM HLA MO KHYÖ KYI KYAP TU SÖL

Mother-Goddess, please protect sentient ones who wander cyclic existence—my mothers whose minds have fallen under the sway of afflictions, unaware that they themselves are *dharmakāya*.

CHÖ NYING NÉ GYÜ LA MA KYÉ PAR / THA NYÉ TSIK GI JÉ DRANG NÉ / DRUP THA NGEN
PÉ HLÜ PA LA / YUM YANG DAK GI HLA MÖ KYAP TU SÖL

Authentic Mother-Goddess, please protect those in whose being Dharma has not arisen from the core—those who, following after mere expressions, have been deceived by base doctrines.

TOK PAR KA WA RANG GI SEM / THONG NÉ GOM PAR MI JÉ PAR / JA WA NGEN PÉ YENG
WA LA / YUM DREN PÉ HLA MÖ KYAP TU SÖL

Mindful Mother-Goddess, please protect those distracted with base actions—those who, having seen the natural mind, so difficult to comprehend, do not habituate it.

SEM RANG JUNG NYI MÉ YÉ SHÉ LA / NYI SU DZIN PÉ BAK CHAK KYI / JI TAR JÉ KYANG
CHING PA NAM / THUK NYI MÉ KYI HLA MÖ KYAP TU SÖL

Goddess of Nondual Mind, please protect those who, no matter what they do, are bound by imprints of dualistic grasping at the mind that is self-arisen non-dual wisdom.

YANG DAK GI DÖN LA NÉ JÉ KYANG / GYUM DRÉ KYI TEN DREL MI SHÉ PÉ / SHÉ JÉ DÖN LA
MONG PA LA / YUM KÜN KHYEN GYI HLA MÖ KYAP TU SÖL

Omniscient Mother-Goddess, please protect those ignorant of the meaning of knowable things—those who, though having dwelt in the true meaning, are unaware of causes' and effects' interdependence.

TRÖ DRAL NAM KHÉ TSEN NYI CHEN / THAM CHÉ DÉ DANG YER MÉ KYI / DA DUNG HLOP
MÉ GANG ZAK LA / YUM DZOK SANG GYÉ KYI KYAP TU SÖL

Complete Buddha-Mother, please protect those persons—disciples yet unaware that all things, endowed with the attribute of unelaborated space, are inseparable therefrom.

OM ĀRYA TĀRE SAPARIWĀRA ARGHAṂ / PĀDAṂ / PUṢPE / DHŪPE / ĀLOKE / GANDHE /
NAIWEDYE / ŚABDA PRATĪCCHA SVĀHĀ

HLA DANG HLA MIN CHÖ PEN GYI / ZHAP KYI PEMO LA TŪ DÉ / PHONG PA KÜN LÉ DRÖL
DZÉ MA / DRÖL MA YUM LA CHAK TSAL TÖ

With their very crowns, gods and demi-gods pay homage at your lotus feet. Homage and praise to Mother Tārā, lady who liberates from every impoverishment!

The hundred syllables: OM ĀRYA TĀRE SAMAYAMANUPĀLAYA / ĀRYA TĀRE
TVENOPATIṢṬHA / DRIDHO ME BHAVA / SUTOṢYO ME BHAVA / SUPOṢYO ME BHAVA /
ANURAKTO ME BHAVA SARVA SIDDHIMME PRAYACCHA / SARVA KARMASU CA ME
CITTAṂ ŚREYAḤ KURU HŪṂ / HA HA HA HA HOḤ / BHAGAVATĪ / ĀRYA TĀRE MĀ ME
MUÑCA / ĀRYA TĀRE BHAVA MAHĀ SAMAYA SATTVA AḤ 3x

MA JOR YONG SU MA DRUP DANG / DAK LO MONG PÉ WANG GI NI / NONG PA GANG CHI
ZÖ DZÖ LA / NGÖ DRUP DAM PA TSÖL WAR RIK

As you have forgiven whatever faults have occurred due to deficiency, imperfection and my deluded mind, it is fitting that true accomplishments be conferred!

OM DIR NI TEN DANG HLEN CHIK TU / KHOR WA SI DU ZHUK NÉ KYANG / NÉ MÉ TSÉ DANG
WANG CHUK SOK / CHOK NAM LEK PAR TSAL DU SÖL

OM. Though you've dwelt in cyclic existence here with this support, please duly grant life without disease, the wealth of power, in addition to all things supreme!

{OM KHYÉ KYI SEM CHEN DON KÜN DZÉ / JÉ SU THÜN PÉ NGÖ DRUP TSÖL / SANG GYÉ
YÜL DU SHEK NÉ KYANG / HLAR YANG JÖN PAR DZÉ DU SÖL / VAJRA MU / DAK DÜN YÉ
SHÉ PA RANG ZHIN GYI YING SU SHEK / DAM TSIK PA RANG LA THIM PAR GYUR

OM. You who accomplish all welfare for beings, please bestow appropriate attainments. Though you depart to the sphere of the buddhas, please appear here again! VAJRA MU! The wisdom being before me spontaneously departs into space. The commitment being dissolves into herself.}

GYAL TSEN TSÉ MO WANG GYAL TAR / HLA MI CHÖ PÉ NGÖ DRUP TER / LA MA HLA YI
TRA SHI SHOK

Like a wish-fulfilling jewel, you bestow attainments through gods' and humans' worship. May the gurus' and deities' auspicious blessing be present!

DAK GI NYEN DRUP CHÖ PA YI / GÉ WÉ DRO NYUR KHYÖ DRUP SHOK

By the virtue of my approach, accomplishment and worship, may way-faring beings swiftly realize you! *Thus dedicate.*

Thus, in accordance with the wish of Têngyé, the realized one who has attained siddhi, this concise mandala practice of Tārā [was written down]. Having thrice seen dream-visions in which nectar, a crystal mala, hundred-petalled utpalas and the like were given by the Exalted Lady herself [and] guessing that these were positive signs, Trinlé

Yongkhyap, the seventh Gartrül, immediately wrote down [the text], scarcely violating [her] buddha speech. May it be virtuous! MANGALAM. May [all] be auspicious!

JEB TSÜN CHOM DEN DÉ MA THUK JÉ CHEN / DAK DANG THA YÉ SEM CHEN THAM CHÉ
KYI / DRIP NYI JANG ZHING TSOK NYI NYUR DZOK TÉ

Transcendent, Endowed, Victorious Lady, Compassionate One, when the two obscurations of all infinite sentient ones and myself have been cleansed and the two accumulations have been swiftly completed, please cause us to attain

DZOK PÉ SANG GYÉ THOP PAR DZÉ DU SÖL / DÉ MA THOP KYI TSÉ RAP KÜN TU YANG /
HLA DANG MI YI DÉ WÉ CHOK THOP NÉ

complete buddhahood! In all lifetimes until that is achieved, having attained gods' and humans' supreme happiness,

THAM CHÉ KHYEN PA DRUP PAR JÉ PA LA / BAR CHÉ DÖN GEK RIM DANG NÉ LA SOK / DÜ
MIN CHI WAR GYUR PA NA TSOK DANG

let omniscience be accomplished; let hindrances, evil and obstructing spirits, epidemics, illness and so forth, and the various

MI LAM NGEN DANG TSEN MA NGEN PA DANG / JIK PA GYÉ SOK NYÉ WAR TSÉ WA NAM /
NYUR DU ZHI ZHING MÉ PAR DZÉ DU SÖL

conditions for untimely death, bad dreams, ill omens, the eight perils and all harm be swiftly pacified and removed!

JIK TEN JIK TEN LÉ NI DÉ PA YI / TRA SHI DÉ LEK PHÜN SUM TSOK PA NAM / PHEL ZHING
GYÉ PÉ DÖN NAM MA LÜ PA

Let all the objects to be developed and increased without exception—the abundant prosperity and auspicious good fortune of this world and beyond—be spontaneously and effortlessly achieved!

BÉ MÉ HLÜN GYI DRUP PAR DZÉ DU SÖL / DRUP LA TSÖN ZHING DAM CHÖ PHEL WA
DANG / TAK TU KHYÖ DRUP ZHAL CHOK THONG WA DANG

May I be diligent in practice and may the true Dharma flourish! Con-
tinually practicing you, let me see your sublime face,

TONG NYI DÖN TOK JANG SEM RIN PO CHÉ / YAR NGÖ DA TAR PHEL ZHING GYÉ PAR DZÖ
let the meaning of emptiness be realized and let precious *bodhicitta*
develop and increase like the waxing moon!

GYAL WÉ KYIL KHOR ZANG ZHING GA WA DER / PEMO DAM PA SHIN TU DZÉ LÉ KYÉ /
NANG WA THA YÉ GYAL WÉ NGÖN SUM DU

When I have taken birth from an excellent and most beautiful lotus in that
fine and delightful mandala of the Victorious Ones, may the Victor
Amitābha directly give his prophecy and

LUNG TEN PA YANG DAK GI DER THOP SHOK / DAK GI TSÉ RAP KÜN TU DRUP PÉ HLA / DÜ
SUM SANG GYÉ KÜN GYI TRIN LÉ MA

may I perfectly realize it! Goddess who I have practiced in all my life-
times—lady who engages in the activity of all the three times' buddhas—

NGO JANG ZHAL CHIK CHAK NYI NYUR ZHI MA / YUM GYUR UTPAL NAM PÉ TRA SHI
SHOK / GYAL YUM DRÖL MA KHYÉ KU CHIN DRA DANG

blue-green in color, with one face and two arms, you are the lady who swift-
ly pacifies! May the glory of the mother who holds the *utpala* be present!

KHOR DANG KU TSÉ TSÉ DANG ZHING KHAM DANG / KHYÉ KYI TSEN CHOK ZANG PO CHIN
DRA WA / DÉN DRA KHO NAR DAK SOK GYUR WAR SHOK

Royal Mother Tāra, may others and I become exactly like you in your
form, retinue, lifespan, pureland and your noble major marks!

KHYÖ LA TÖ CHING SÖL WA TAP PÉ THÜ / DAK SOK GANG DU NÉ PÉ SA CHOK SU / NÉ DÖN
ÜL PHONG THAP TSÖ ZHI WA DANG

By the power of praising and supplicating you, let illness, evil spirits,
poverty and strife be pacified and

CHÖ DANG TRA SHI PHEL WAR DZÉ DU SÖL / KU YI KYÖN PANG TSEN DANG PÉ JÉ DEN /
SUNG GI KYÖN PANG KA LA PINGKE YANG

let Dharma and auspiciousness increase for myself and others in which-
ever lands we abide! Having cast off physical flaws, you are endowed with
the major and minor marks. Having cast off defects of speech, you have
the Indian cuckoo's melodic cry.

THUK KYI KYÖN PANG SHÉ JA THA DAK ZIK / TRA SHI PAL BAR MA YI TRA SHI SHOK

Having cast off the faults of mind, you see the entirety of knowable things.
May the glory of the lady who blazes with auspicious splendor be present!

OM / JIK PA GYÉ KYOP MA LA CHAK TSAL LO / TRA SHI PAL BAR MA LA CHAK TSAL LO /
NGEN SONG GO GEK MA LA CHAK TSAL LO

OM. Homage to you, protectress from the eight perils! Homage to you, blaz-
ing with auspicious splendor! Homage to you, blocking evil destinies' door!

THO RI LAM DREN MA LA CHAK TSAL LO / TAK TU KHYÉ KYI TONG PAR DZÉ / DA DUNG
THUK JÉ KYAP TU SÖL

Homage to you, guide to the higher realms! You have always accompanied
me. Pray protect me yet further with compassion! *This was spoken by Great
Pandit Atisha.*

KA YÉ DÜ SUM GYAL WÉ MA MA KHYÖ / SEM CHEN KÜN LA BU TAR TSÉ CHEN MA / KHYÖ
KYI TSÉ WÉ DAK DRO DRIP NYI JANG

O, mama of the three times' Victors, you whose great love for all sentient
ones is like a mother's love for her child! Through your affection, the two
obscurations of wayfarers and myself are cleansed and the two

TSOK NYI DZOK TÉ KYÉ KÜN JIK GYÉ CHÜ / MIM THÜN ZHI TÉ DRUP SÖ CHÖ JOR GYÉ /
DAK DZIN CHAK KYI DROK LÉ KÜN DRÖL TÉ

accumulations are perfected. In all lifetimes, the eight or sixteen perils' discord is pacified and practice, merit, spiritual teachings and endowment increase. Being fully liberated from the iron shackles of self-grasping,

ZHEN PHEN DRO DÖN KHYÖ DANG YER MÉ SHOK / DAM DEN HLOP MÉ SÖL TAP GANG MÖN
DRUP

may my altruistic intent and benefit to beings become inseparable from yours! Accomplish whatever petitions are made by disciples endowed with *samaya*! *This was written by Könchok Gyaltsen, the one named "Gar."*

According to the command of Könchok Gyaltsen, the eighth Gartrül Rinpoché, the Tibetan texts were translated into English by the disciple Ari-ma, except for The Praise [to Ārya Tārā] in Twenty-one [Verses] of Homage, which was translated from Tibetan by the late Lama Thubten Yeshé and used with the permission of FPMT. For whatever errors there may be, I request the forbearance of Ārya Tārā, Mother of the Victorious Ones.

Text commentary was offered by Kyabjé Garchen Rinpoché, Khenpo Sherab Özer and Gapé Lama. Many thanks to Meghan Howard for editorial suggestions regarding the Tibetan, Sanskrit and English.

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